

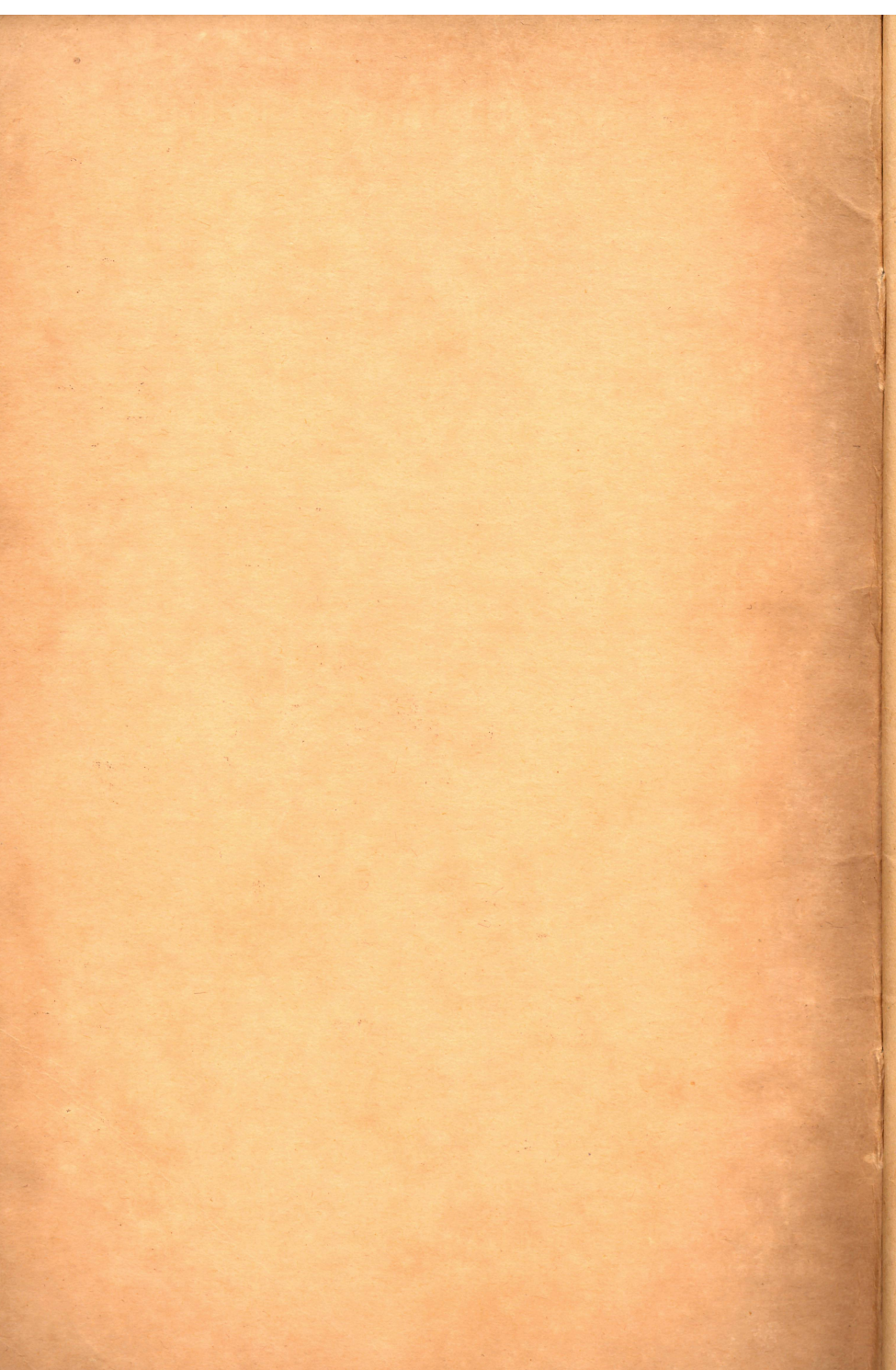
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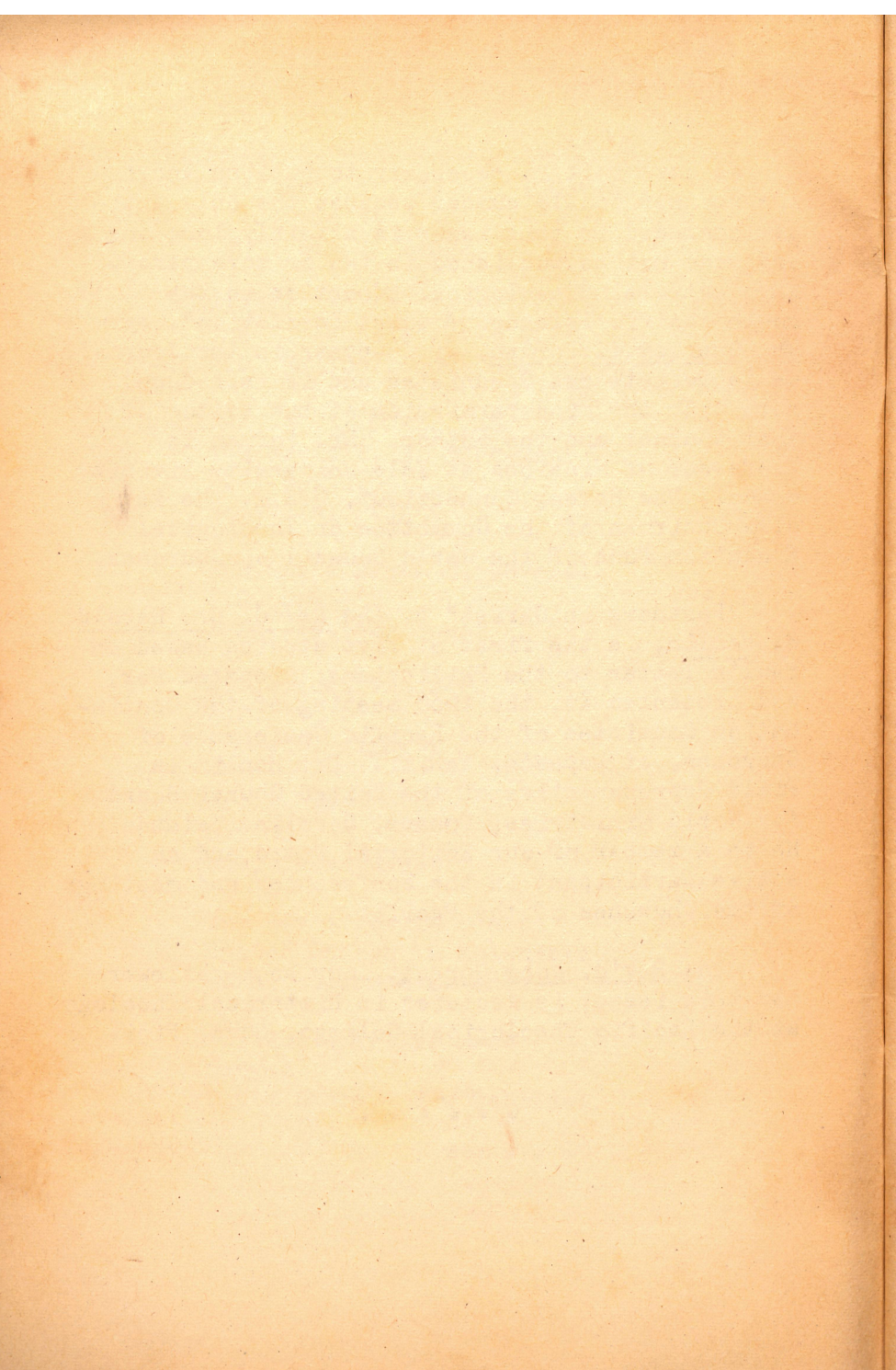
FROM THE EDITOR

We have felt it necessary to publish and issue another double number because the only article included in this issue is a fairly long one and need not be published in two or more parts. This article, "Theological Education in the South Pacific Islands: A Quiet Revolution", by Dr. Charles W. Forman, will appear in the Journal de la Societe des Oceanistes and is reproduced here with the kind permission of the editor of that journal and the author. Dr. Forman is Professor of Missions at Yale University Divinity School, New Haven, Connecticut, U.S.A. He is also Chairman of the Committee on Theological Education Fund of the World Council of Churches.

"Partners in Christ" by the Rev'd. Dr. Harold F. Hanlin, is the first of five studies based on Paul's letter to the Philippians; prepared for, and presented at, the 1968 meeting of the Continuation Committee of the Pacific Conference of Churches, at Papeete, Tahiti. Dr. Hanlin is Field Representative of the United Church Board for World Ministries, Ponape, Caroline Islands. He is a member of our Editorial Board and an active participant in the conferences and meetings of the Churches of the Pacific.

The Rev'd. John Garrett, our book-reviewer for this issue, is lecturer in Historical Theology at the Pacific Theological College, Suva, Fiji.

* * * * *



BIBLE STUDY 1.

"Partners in Christ."

Since I was allowed to select my own material for these studies, my first task was to decide on what portion of the Scripture we might profitably study together. I remembered the stimulating studies we had in 1961, when we met at Malua Theological College in Western Samoa for the first Conference of Church leaders in the Pacific. And I remembered also the interesting studies based on the Epistle to the Ephesians which we had in 1966, when we met at Lifou in the Loyalty Islands for the organization of the Pacific Conference of Churches. Although I have not known the nature or content of such studies as have been given at previous meetings of the Continuation Committee, it seemed good to me to prepare some studies for this meeting based on Paul's letter to the Philip-
pians.

I do not plan to attempt an exposition of the letter, verse by verse, or paragraph by paragraph, as Paul wrote it - commentaries abound which do this more thoroughly and cleverly than I could in five short lectures at this meeting. There are many points connected with the study of this letter on which the commentators differ. But it is not in accord with my purpose to discuss these differing opinions, interesting though they may be in many instances.

Instead, I have selected five themes which appear in the letter, and I propose that we study these themes together as Paul treats them. In the course of our studies, I intend to refer to most, if not all, of the contents of the letter, and to treat the themes against the background of the letter as a whole.

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As we study them, then, we will, of course, try to understand, as much as we can, their significance to Paul and his Christian colleagues; but let us try even more to understand their significance for us today, and for our many colleagues throughout the Pacific island world.

The five themes are: Partners in Christ; Cooperation and Unity in Christ; Personal Excellence in Christ; Personal Growth in Christ; and, Joy and Peace in Christ. It seems to me that these are the principal themes of this letter to the Philippians, and I hope that our study of the will be a profitable experience for us all.

You will note at once that the phrase 'in Christ' is a part of each daily theme. This phrase, therefore, deserves attention at the beginning of our study, partly because it occurs in the very first verse of our letter, but more so because it is so generally used by Paul in his writings. G. A. Deissman published an elaborate discussion of this phrase some 75 years ago and concluded that it originated with Paul.

More recently, T. W. Manson points out that much of Paul's thought concerning the significance of Christ in the Church can be summed up in four phrases: 'through Christ', 'with Christ,' 'of Christ,' and 'in Christ,' where our phrase comes at end of the series and, in a sense, includes others. Manson says, in defining the Church as Paul thought of it, "The Church is a society created by God in Christ within the Holy Spirit the Spirit of God and of Christ -- is the ruling power. As such it is the body of Christ because it is the place where his Spirit lives and works it is the Kingdom of God because it is the place where God's will is accepted and obeyed: it is the family of God because in it God is really known as Father and the members as brethren. To

belong to this society is to be in Christ: and 'in Christ' is just a short compendious formula to express membership of this body." And, "it may, in fact, be suggested that the expression being in Paul takes the place of what in the Teaching of Jesus is called entrance into the Kingdom of God or entrance into life"

Heretofore I have found help in the idea that this phrase, 'in Christ,' suggests a reciprocal relation -- we are in Christ and he is in us; but I have been too much influenced by those who say that this is a 'mystical' relationship that is difficult to understand or explain. It certainly is true that, for various reasons, the phrase 'in Christ' often presents great difficulty to those who translate the Scriptures -- in many languages the literal translation of this phrase is meaningless, or even objectionable, as it is at Ponape in the Caroline Islands of Micronesia where I live.

But Manson's treatment of it has clarified its meaning for me, especially when he goes on to say "... it is plain that what Paul means by being is something far removed from the ecstasies of the mystics properly so called. What he has in mind is new life in a new context. Changed men and women living in a changed society: Christ being the author of the change in the individual and the foundation of the new order which provides the true environment for the new man. There is nothing really vague or nebulous or mysterious about all this. It is solidly practical, always in contact with the realities of life and the circumstances in which life must be lived in this world There is no point in the Christian life that lies outside the circumference of the circle whose centre is Christ."

In the light of all this, we might seriously raise the question, and we should not pass it over

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lightly; how truly can it be said of us, and of the church-members of our islands, that we are 'in Christ'?

But we must get on now with our theme for today: Partners in Christ. This partnership has both a vertical and a horizontal dimension -- vertically, we are partners with God in Christ, and horizontally, we are partners with others who are children of God in Christ. From this letter we see that the 'partners' here are Paul, Timothy, Epaphroditus and the other Christians of Philippi. Note that these people are all partners of each other because they are partners with Christ. I doubt that any other relationship would have brought them all together. And is this not true of ourselves in this meeting? What brings us all to Tahiti from such widely-scattered areas of Oceania? Is it not fundamentally and only our partnership with God in Christ? Our relationship to Christ is the basis of our relationship to each other in his work -- if we have the proper relationship to him, our partnership with each other will follow as a matter of course. Does this say anything to us as we try to develop an ecumenical partnership through our Pacific Conference of Churches?

Paul and Timothy, the leader and his assistant, the well-known older missionary and his 'son in the gospel,' the younger minister, appear in the first verse of this letter as partners in service: "Paul and Timothy, servants of Christ Jesus." Christian service disregards, and if rightly and thoroughly understood, eliminate all social rank and other human gradations of prestige or achievement. The word translated 'servants' in the RSV is actually the Greek word for 'slave'. The word 'slave' is objectionable to most Americans, probably because of our lingering feelings of guilt

for our treatment of slaves from Africa; but it is the word Paul used here, and I would prefer it as a translation in this verse if we could understand that in its New Testament Christian usage it bears honourable connotations, and in such a verse as this has no evil implications whatsoever.

As slaves of Christ Jesus we are all on the same level in Christian service, whether educated or uneducated, rich or poor, chief or commoner, white or coloured, light-skinned or dark-skinned, European or islander, of high rank or of low rank in any earthly community -- in Christ we are partners on an equal basis. Our duties may differ and our activities may be varied, depending on our ability and the needs of our situation; but all Christian service is sacred and important, Christi-an partners do not try to 'out rank' each other.

Expatriate missionaries need to remember this in all their relationships with their indigenous colleagues. Ordained ministers need to remember this in their dealings with other church-members -- they are to serve, not dominate, them. The 'clergy' in all its 'ranks' needs to remember this when they talk about and work with the 'laity'. I was greatly and happily encouraged as I travelled in various parts of the United States during the past several months and noticed the increasingly large numbers of 'laymen' serving in many ways that used to be reserved for 'the clergy'.

But we musn't spend more time on this part of verse one. As for the rest of the verse, I prefer the translation of Today's English Version which does not use the term 'bishops and deacons', but the more general terms 'church leaders and helpers': "From Paul and Timothy, servants of Christ Jesus -- To all God's people living in Philippi who believes in Christ Jesus, together with the church leaders and helpers". You may miss the familiar term

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'saints' here, but I shall comment on that term in a later lecture.

And I may say in passing that although I have often contended for the excellence of the Revised Standard Version, and although I have not become familiar with the new version which the Bible Societies of the world call "Good News for Modern Man", i.e., Today's English Version, I have found it helpful to consult the TEV often, and in not a few instances I find it better than the RSV.

In verse 7 of the first chapter of this letter Paul refers to the Christians of Philippi as partners with him in grace, both in his "imprisonment and in the defense and confirmation of the gospel", and in verse 5, he expresses his gratitude for their partnership in the gospel throughout the time of their association in the service of Christ.

I may pause here to remark that I recognize the truth of statements which point out that this is the most intimate of Paul's letters and that it cannot be thoroughly understood without some knowledge which called it forth. Yet it is not in accord with my purpose in these studies to discuss such matters as the place of writing or the date of this letter. You will find these questions treated adequately in the various commentaries on Philippians. I shall assume also your familiarity with what we know from the book of Acts about Paul's first visit to Philippi as recorded in Acts 16; and I shall merely state that it appears that he had visited the city again some five years later (Acts 19: 21; 20:1-3), and a second time about a year after that (Acts 20:6).

It also appears that he had had communication with the Philippians from time to time by letter or messenger; and this letter makes plain their concern for his welfare during his imprisonment and their help in the form of a gift which Epa-

phroditus brought to him.

In the last paragraph of chapter two, Paul writes directly about his 'partner', the charming Epaphroditus, whom he calls "my brother and fellow-worker and fellow soldier". Epaphroditus had "risked his life" in carrying out his commission from the church at Philippi (2:30), he had been seriously sick after coming to Paul, and he was homesick! So Paul sent him back to Philippi to carry this letter which is such a tender expression of his own affection for the Christians there and his concern for their welfare. As one writer says, "This whole letter must be read against the background of Paul's anxiety for the Philippians which is mingled with his affection for them".

In verse 19-24 of this second chapter, Paul writes about his partner Timothy whom he planned to send to Philippi "soon ... just as soon as I see how it will go with me". We know more about this one of Paul's partners than we do about Epaphroditus and others mentioned from time to time: so we are not surprised when Paul refers to his tested worth and says that Timothy has been like a son to him as they worked together in Christ and has been like a son to him as the

Timothy shared Paul's anxiety for the Philippians -- he "will be genuinely anxious for your welfare", writes Paul, whose word 'genuinely' here suggests that Timothy's concern grew naturally out of his partnership with Paul in founding the Church there.

Paul's comment in verse 21 on his other companions, who quite evidently were not truly his partners in Christ, deserves our attention for a moment: "They all look after their own interests, not those of Jesus Christ". It is a sad comment, which some commentators call harsh and bitter. We do not know who was with Paul when he wrote these

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words, so we can not identify them. But I believe that if we look carefully into the situation today in our island churches we can find and identify without too much difficulty many so-called 'church leaders' who "look after their own interests, not those of Jesus Christ".

I cannot speak of areas in which I have not lived, and I do not wish to speak unkindly of my colleagues in Micronesia, but I am convinced that in those areas with which I am familiar the progress of the gospel is slowed and hindered by church leaders and helpers who are governed and guided by self-interest and who are not truly concerned about, or dedicated to, the cause of Jesus Christ. There is too much seeking and striving for personal advancement in prestige or power, or too much effort expended in protecting one's privileged position from younger, more capable, Christians who might serve the cause of Christ more efficiently.

Robt. R. Wicks, writing in the Interpreter's Bible, says that "the perpetuation of harmful divisions in the church at all levels is due mostly to persons of some power who do not want to yield to rivals", and I am inclined to agree with him. But self-seeking and self-regarding rivals who may want to displace those who have attained, and are trying to hold on to, an important position, will not help the Church or its cause in the world -- merely to exchange one set of selfish people for another set of selfish people in any area of the church's work will only perpetuate an undesirable situation. We do not need rivals, we need partners in Christ who will work together for the advancement of his cause and willingly yield their own treasured positions to others when to do so will benefit the Church.

In chapter 4, beginning with verse 14, Paul

expresses his gratitude for the help which his Christian partners in Philippi had sent to him. They had been such helpful partners from the very beginning of their association in the work of promoting the gospel -- other churches did not help Paul as they did. They had sent help twice to Paul while he was in Thessalonika when he left them after his first visit to their community. Their gifts which Epaphroditus brought to him in prison were not merely gifts to Paul, but a "fragrant offering, a sacrifice acceptable and pleasing to God".

These verses are Paul's 'receipt' for the gifts. It is always well for the recipient of a gift to express his gratitude to the donor, and Paul here sets all recipients a high example in such gracious expression of his thankfulness. Paul wants his partners at Philippi to understand his motives, so he writes, "Not that I seek the gift; but I seek the fruit which increases to your credit".

The gifts from Philippi were a noble expression of their partnership with Paul in the service of Christ, and this is a beautiful and touching expression of his gratitude, to which he adds his words of assurance to point out that by giving to him they had not impoverished themselves, for, he says, "My God will supply every need of yours according to his riches in glory in Christ Jesus".

I wonder if what Paul said about some of his companions earlier in this letter might not be a relevant description of some of our churches: "They all look after their own interests, not those of Jesus Christ". I'm afraid I saw some congregations in America which these words describe fairly well -- not that they give nothing to others, but what they do give to others is so pitifully small in comparison to what they spend on them--

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selves.

If any ecumenical movement such as ours is to succeed, congregations as well as individuals must share in it as responsible partners in Christ. In many congregations of people who call themselves Christians I'm afraid we do not detect the delicate, fragrant odor of sacrificial giving for the support of the kingdom of God around the world, but instead our sensitive nostrils are assailed by the stench of selfishness and complacency. Both congregations and individuals need continually to take a hard look at themselves so as to avoid the self-interests which hinder the advancement of the kingdom of God at home and abroad.

I shall leave this letter for a moment to mention something which apparently Paul did not face in his relationship with the church at Philippi, but which I feel is a real hinderance to the development of our partnership in Christ here in Oceania, namely the lack of full and complete understanding and sympathy between expatriate missionaries and indigenous Christians.

The longer I live and work in Micronesia the more I see this as a factor which hinders our partnership in Christ there. The indigenous Christians are struggling with foreign patterns of thought and conduct which they do not understand and which they have not therefore been able fully to accept, and yet which they seem to feel they must follow in order to be Christians. The result is somewhat meaningless, superficial imitation of the foreign ways while failing to grasp the essential Christian ideas which lie behind them. In too many cases the expatriate missionary fails to appreciate this situation, and may even judge the value and effectiveness of his work by the extent to which his indigenous colleagues try to imitate such foreign ways.

It seems to me that this regrettable state of affairs has been partly due to the fact that too many of our expatriate missionaries have not been adequately trained in Anthropology and Linguistics before they were sent to the field. But it is also due, I believe, to a certain lack of willingness on the part of our present-day indigenous leaders to strike our boldly on lines of Christian thought and action which are relevant and significant in terms of island culture, as the Holy Spirit may lead them through the Word of God. It is too easy and tempting for them to follow the expatriate missionaries' ways and ideas than to think for themselves -- in this way they can avoid the responsibility of making serious decisions, they can always say, "This is what our missionaries told us to do".

The expatriate missionary must not insist that his interpretation and application of Christian teachings be followed by his indigenous colleagues, but rather should permit and encourage his indigenous partners in Christ to interpret the teachings of Jesus for themselves and apply them to island ways of living in redemptive and constructive ways. On the other hand, the indigenous leader must not accede too quickly to his expatriate partner's ideas, especially when they do not fit the pattern of island life and thought; but should patiently explain to his partner from overseas the factors in the situation he has overlooked or disregarded.

I feel that we need to spend more time in frank discussion, and not too quickly assume an understanding on either side which has not actually been reached. I would especially point out to expatriate missionaries a merely verbal affirmative response to the question, "Do you understand?" is usually meaningless, and insufficient as a basis

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for further progress -- at least it has proved to be so in my experience.

Let us turn back now to the first chapter of this letter and look at what Paul writes to his partners in Philippi about his circumstances, his faith and his hope. Perhaps they thought that Paul's suffering and imprisonment would hinder the progress of the gospel, so Paul writes (1:12ff), "I want to know, brethren, that what has happened to me has really served to advance the gospel, so that it has become known throughout the whole praetorian guard and to all the rest that my imprisonment is for Christ".

The community in general where Paul was had become aware that he was not held in prison for any misconduct on his part and did not await a decision concerning a punishment for wrong-doing. They had come to know that he was suffering such hardships because of his faith in Christ and allegiance to him. Therefore, he adds, "Most of the brethren have been made confident in the Lord because of my imprisonment, and are much more bold to speak the word without fear".

It is true, Paul admits, that not all were acting from sincere and good motives, for some were "proclaiming Christ out of partisanship," they were preaching Christ because they were "jealous and quarrelsome" and "from a spirit of selfish ambition", thinking that they would add to Paul's troubles while he was in prison. Others, of course and we can hope that they were in the majority, were preaching Christ from good will, and out of love and respect for Paul, knowing the reason for his imprisonment. Paul shows his magnanimity and largeness of heart when he nobly writes in verse 18, "What then?" (modern Americans today might have used the slangy expression, "So what?"), "What then? Only that in every way, whether in pretence or in truth, Christ

is proclaimed; and in that I rejoice". As G. R. Beasley-Murray remarks, "The Good News would make its impact despite its preachers."

Such a spirit and attitude as Paul exhibits here is at the basis of true ecumenicity -- we should be happy and grateful for the efforts of all who preach the gospel of Christ, even if we do not approve of their motives or agree with their methods.

Although Paul did not yet know the outcome of his imprisonment and trial, he was confident that he would be delivered through their prayers and by the help of the Spirit of Jesus Christ. He had no fear of an ignominious, shameful end to his predicament, but was full of expectation and hope that, as he had always been courageous, his heart would not fail and his spirit would falter, but he would honour Christ, no matter whether he lived or died. For him, as Beasley-Murray remarks, "Life and death alike are under the sovereignty of Christ and have thereby won new significance."

Then comes Paul's famous and often-quoted utterance in verse 21: "For to me to live is Christ, and to die is gain," which is best explained and understood in connection with his equally famous utterance in Galatians 2:20: "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me". Paul had already died to all that would rob him of gain in death, he had been "crucified with Christ". Any form of earthly death is really insignificant to one who has this new life, the Christ living in him. Such a life does not lose anything at death, but freed from the weakness of mortal flesh can only gain there. Hence Paul can say, in verse 23, "My desire is to depart and be with Christ, for that is far better".

Even so, Paul admits that he is "hard pressed between the two", the thought of continuing his

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earthly life which would mean "fruitful labour" for him, and the "desire to depart and be with Christ". He says, "Which I shall choose I can not tell". As a matter of fact, he does not make a choice; but, not this, he willingly accepts what he considers to be best for them (1:24-25): "to remain in the flesh is more necessary on your account. Convinced of this, I know that I shall remain and continue with you all, for your progress and joy in the faith". Thus, the Philippians will have ample cause to glory in Christ Jesus, when Paul is released, as he expects to be, and is able to go to them again.

This statement of Paul's personal philosophy of life and death is quite in line with what we said in commenting on those companions of his who were "looking after their own interests, not those of Jesus Christ". Any participation in our partnership in the work of Christ must, if the partnership is to be truly 'in Christ', exalt and obey him, disregarding the desires and interests of one's self for the sake of the 'progress and joy' of others in the Christian faith.

Now, as we bring this study to a close, we may well ask ourselves, Is our Pacific Conference of Churches a true partnership in Christ? And we may well search our own souls and lives to see if there be anything in them that might prevent us from saying with Paul, "For to me to live is Christ, and to die is gain".

* * * *

THEOLOGICAL EDUCATION
IN THE SOUTH PACIFIC ISLANDS;
A Quiet Revolution
by
Professor Charles W. Forman

It is a paradox that though the theological school was the first kind of school established in the Pacific islands, only very recently have the islands seen any true theological schools. The first schools which were set up by the missions were intended to train men who would themselves go out to preach and to teach. They were concerned primarily with teaching theological subjects, particularly the Bible, but along with this went a basic education in reading, writing, arithmetic, singing and various other elementary branches of instruction which consumed the major part of the students' time and therefore made the school in fact a general school with a theological emphasis rather than a true theological school.

Initially these schools were established on a local basis by individual missionaries who gave some of their time to training. There were no central schools and sometimes the missionaries resisted the idea of centralized education preferring to train future workers at home where they would not become alienated from their own people. This was most frequently the case in those areas where many cultural and language groups were to be found within the bounds of one mission.¹ But gradually the need for improving the quality of education made itself felt and one missionary was usually deputed to give full time to training. Around such a person a central school was set up in each island group. In this way arose the most venerable educational institutions of the islands. The oldest of those at present in existence is Takamoa College in Rarotonga which was begun in 1839 and claims to possess the oldest inhabited building in the Pacific Islands. Yet this is a

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small school and pride of place in terms of long fame and influence undoubtedly goes to Malua Theological College in Samoa. It was established in 1844 and for generations attendance at Malua was regarded as the way to both high education and high respect among Samoans.

In the following years a number of others schools were established which also have had a great tradition and wide influence. There were, in the order of their founding:

Tupou College established by Tonga's Wesleyans in 1849, replacing a lower "training institution" begun in 1841 and receiving the royal name in 1865,² a general school but also the only source for men who after some years as teachers and some private study were ordained to the ministry;

The Methodist Theological Institution in Fiji, which originated in a decision of the district committed in 1857 and moved to several locations before settling in its present site at Davuilevu in 1908;³

Bethanie Pastoral School on Lifou in the Loyalty Islands, begun in 1862 by the London Mission and continued in later years by the Paris Mission;⁴

St. Peter's College of the Anglicans in the Solomons, which goes back through various changes of name and location to the famous training school set up by Bishop Patteson on Norfolk Island in 1867;⁵

Piula College set up by the Methodists in Samoa as a counterpart to Malua in 1868;

Hermion Pastoral School in Tahiti which goes back through several moves to the pastoral school begun by the newly-arrived French missionaries in 1870;

George Brown College, known at first as the

"District Training Institution", founded for the very new Methodist Mission in the Bismarck Archipelago in 1878;

Tonga College created in 1882, in connection with the troubles which split the Tongan Church, and intended to play Tupou College's role for the Free Church, though in fact it never secured an established place in relation to the Free Church ministry;

Lawes College in Papua, begun (without this name) when the first missionary to that country, Dr. W. G. Lawes, established a central school for church workers in 1894;

Tangoa Training Institute set up in 1895 by the Presbyterians of the New Hebrides as a central school, replacing the individual island training schools for promising young men who might serve as teachers and preachers;

Rongorongo Training Institution, which started in 1900 as the first move of the London Mission in establishing European missionaries in the Gilberts.⁶

The District Training Institutions for the Methodist district in Papua (1906) and in the western Solomons (1914).⁷

The beginning of the 20th century thus saw a wide distribution of Protestant schools across the islands.⁸ It was an unusually well-balanced distribution with one school, and seldom more than one, for each island group. No other part of the world could display so rational an arrangement and its suitability to the situation is shown by the fact that nothing more was done by way of starting theological schools till after the Second World War.

In Roman Catholic missions the early attempts to found theological seminaries did not prove enduring. A beginning was made in that first

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citadel of Catholicism the Gambiers, about 1830 but the effort ceased twenty-five years later. New Caledonia had a similar story ending late in the century with a regretful decision that the students did not have the necessary mental habits, being "limited to the immediate - to food, house, boat, fishing or hunting".⁹ In Papua the missionaries rejoiced at the first group of youths who expressed a desire to become priests and a school was started for them in 1920. But, as men from different tribes were wont to do, they soon fell into a fight which closed the institution.¹⁰ Fiji started a seminary in 1923 only to close it in 1946. In the Gilberts a minor seminary was begun in 1927, but in 1936 half the students had to be sent home for moral failure or intellectual incompetence and the level of strictly theological study was never reached.¹¹ The only long-enduring theological seminary was that created on the small island of Wallis which served Tonga and Samoa as well. It, too, had a checkered history. A beginning was made in 1845, but not till after 1874 was it able to continue steadily. After the Second World War (1952) it transferred its students to more advanced institutions and was finally closed. But it has provided Wallis with a long succession of native priests so that that island is sure to be the first Pacific territory to have an entirely indigenous priesthood. It followed the usual Protestant pattern of training ordained men close to the educational level of the people and raising the priestly level only gradually as education advanced among the people generally. More commonly the Catholics in the Pacific, as in Asia and Africa, have tried to maintain something like an international standard for the priesthood and therefore have been forced to wait until the general level of education brought people within striking

distance of that standard before giving training for their priesthood.

To fill the gap while the native priests could not be provided, the Catholics have used the village catechists and established schools for their training. These catechists have carried the responsibility for the normal life and worship of the village church except for the fact that they could not celebrate mass. They have also often maintained village schools. Centres for their training were established in the very early years of Catholic work in Fiji, Samoa, New Britain and New Hebrides, and during the first part of the twentieth century in New Caledonia, the Solomons, the Gilberts and the various parts of New Guinea. These schools, like their Protestant counterparts, were at a very simple academic level taking students with one to four years of prior education. It was often difficult to keep them going. In Tonga and French Polynesia, it seemed to be too difficult and catechists there consequently have usually received no special schooling. In some places the schools had to be closed occasionally because of a shortage of instructors. When the one in the Solomons was inaugurated there was an instructor but no students. The prospective students were waiting to know what salary they could receive as catechists, but the bishop could state no fixed figure since those who stayed near home would get less than those who went a great distance.¹² The most famous and successful of these schools was that set up at Moamoa in Samoa. It has taken students at a somewhat more advanced level than have the others. Its graduates also have had a more honoured position in the villages than is true of catechists generally. The Samoan tradition has accorded much prestige to them as it has to Protestant pastors.

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In more recent years, the place of the catechist school has become problematic. The increasing numbers of indigenous priests bid fair to replace catechists in many villages. The rising standards of village education may make it impossible for the catechist to do any teaching. New Britain tried to do without catechists following the last war and closed its school. But the needs of the people in the more remote mountain areas forced its reopening in 1964. The pre-war school of the Madang diocese in New Guinea which was also closed for a time is likewise in operation again since 1963 in order to train men for the outstations and the mountains. Recently New Caledonia has reopened its school which was closed for years. Fiji closed its school in 1946 and has never reopened it. Some are thinking of training catechists at a level where they can eventually take over religious instruction in secondary schools and Moa-moa has now started sending them for part of their studies to the teacher training college so that they will be better prepared to work in the field of education. It is clear that the catechist cannot yet be dispensed with but the way in which he will work and be trained during this transitional time requires much experimentation.

The schools of which we have been speaking, Catholic and Protestant alike, can hardly be thought of as educational institutions in the usual sense. The community of theological study as it adapted itself to island life changed profoundly. Like any other community in those isolated and unspecialized societies, it had to provide for its own needs. It had to live close to the soil and the sea, making few intellectual pretensions and giving much attention to the processes of village life. The students were expected to maintain themselves through gardening and fishing and usually

had to build their own houses according to the native style.¹³ There was great emphasis on learning good methods of agriculture and house-building so that the graduates could maintain themselves well. Carpentry and boat-building were often taught. Sometimes experiments were made with new crops or the introduction of better livestock.¹⁴ Instruction was also given in village etiquette. In Tonga even today the theological school provides training in the actions and words of the kava ceremony and the proper relations between chiefs and commoners so that the future pastors will know how to behave.

The students not only had to maintain themselves but also the grounds and buildings of their school, so that much time was spent in laborious grass cutting and maintenance or construction work. In some churches the theological students provided the main concentration of able-bodied men for necessary church labour. For about a decade early in this century classes at Piula College were almost abandoned while the students erected the imposing stone Gothic edifice which still dominates its campus, and as recently as 1959 the Gilbert Islands Protestant Church decided to use only theological students to man the whaleboats and work in the hold of the mission ship on its tours of the islands. This decision cut the time for instruction to but sixty days a year.¹⁵

With so many basic needs to be met the purely intellectual life was necessarily limited. A thorough knowledge of the Bible was the main academic concern in the Protestant schools while Biblical with liturgical concerns formed the centre in Catholic and Anglican institutions. Singing was always a favourite activity and student choruses were often admired by foreign visitors. History and geography, especially as related to the South Pacific,

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and book-keeping and homiletics were usually the other important subjects. Occasionally more pretentious efforts were made, as when Bishop Patteson trained his men at Norfolk Island in Hebrew and Greek or the famous Moulton of Tonga drilled his "heroes" in Euclid and ancient history, astronomy, chemistry and outlines of English and French history.¹⁶ But these efforts were rare and not enduring. As more modern ideas of education began to appear in the 1930's there were some efforts to increase the study of pedagogy and to introduce the study of folklore and field trips to primitive villages for sociological and psychological investigations.¹⁷

School life in the midst of these many demands was no languorous existence. The work was heavy and constant. Usually there were classes in the morning and gardening in the afternoon. Sometimes academic work came only three mornings a week and the other mornings were devoted to instruction in manual work. Common worship was joined in each morning and evening and many evenings were taken up with special subjects or necessary community activities. Life according to a carefully planned schedule with regular time for each type of work --a system utterly foreign to island habits --was a necessity when there was so much to be done. Consequently, the regularity and industriousness which the missionaries failed to inculcate among island people generally, were firmly established in these institutions. The students for the most part accepted these things well. On a few occasions student strikes against heavy or unjust labour demands were reported,¹⁸ but the usual reports spoke of an harmonious and tranquil existence. A Roman Catholic commentary states that the students "feel themselves strong because they are supported and feel themselves light because they are directed." In later

years looking back to their school days "they often say this was the happiest time of their life."¹⁹ The cooperation and mutual helpfulness which were necessary in the school came naturally out of the cultural heritage. Students worked well together in building houses or planting gardens for newcomers and their joint fishing expeditions often provided food for all.

But, like all human institutions, this "Pacific style" of theological education was bound to change and recent years have brought a profound transformation in all that has been here described. The forces for change have come from both the church and the secular world. From the church in other lands there came pressure for a better trained ministry or priesthood. Among Protestants it had long been maintained that "the pastoral schools should be the great occupation and preoccupation of the missionaries,"²⁰ but not till the world missionary conference of 1938 in Madras, India, was it recognized how far short of such principles the practice had fallen. Theological education was recognized as one of the greatest weaknesses in the whole Christian enterprise and a challenge was issued to every part of the world to rectify this failure.²¹ The world-wide concern was channelled into the Pacific through the South Pacific Christian Conference held at Morpeth, Australia, in 1948. Following the Madras pattern one of the major commissions of the conference dealt with ministerial training and the resolutions called for the mission boards to give priority to this field and to undertake a survey of theological education in the islands.²² At the same time Catholic pressures were building up. At the First Vatican Council the schema submitted on missions declared that the "principal task" of the vicar apostolic was to train natives for the priestly ministry,²³ but again prac-

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tice was far behind the declarations. Not till after the transfer from Fribourg to Rome of the agency for developing an indigenous priesthood, the work of St. Peter the Apostle, and its vigorous development in the 1920's did the necessary changes begin to come in Catholic missions, and again it was not for another twenty years that they penetrated the Pacific.

Meanwhile, forces outside the Church also pressed for improvements. The old form of theological education was peculiarly adapted to that stable society which took shape in the islands after the shock of initial contact with trader, missionary and colonial administrator had been absorbed. But that society is disappearing and a new society has begun to emerge. The impact of troops during the Second World War, the advent of radio communication and air transport, the beginning of tourism and the population explosion all have produced a less isolated, more cosmopolitan society where theological education has had to take account of new ideas. Above all the rapid advance of general education in the post-war years forced theological education to move to higher levels.

The most visible change was the emergence for the first time of theological schools in the true sense. The advance of general education released the theological institution from the necessity of teaching general subjects. Courses in arithmetic, geography and the like gradually disappeared from the curriculum as did instruction in handicrafts and agriculture. The change was especially noticeable in the separation of teacher training from theological work. Fiji took the lead in this long before the other islands. In 1912, the Fiji Methodists created distinct teacher training and theological colleges. In the same year the Anglicans in the Solomons took a more modest step in the estab-

lishment of a new theological school separate from their general-purpose institution on Norfolk Island. The London Mission in the Gilberts did the same thing as the Anglicans in 1920 separating the training of pastor-teacher from the general program at Rongorongo.²⁴

Not till after the Second World War, however, was the separation of the theological schools from teacher training, or even from general training, adopted as a common practice. This separation produced a major change in the educational scene. A large number of new schools had to be created. It was for this reason that the post-war period proved so productive of new institutions and programmes after a half century of stability. The new creations were as follows:

Sia'atoutai Theological College in Tonga, founded in 1948 as a separate institution from the general-purpose Tupou and Tonga Colleges;²⁵

A separate and specialized course for training ministers at the old school on Tangoa in the New Hebrides, 1949;

three new centralized missionary colleges established by the Seventh Day Adventists in New Britain (Jones Missionary College, 1950), New Guinea (Coral Sea Union Mission College, 1953), and Fiji (Fulton Mission College, 1949), in which separate and specialized courses of study were provided for ministers whereas previously ministers had been ordained from among the more experienced teachers and other workers produced by the local training institutes;²⁶

Newton Theological College, the first school to train Anglican priests for Papua, 1952; Senior Flierl Seminary, the first pastoral training school for the Lutherans of New

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Guinea, 1957;²⁷

St. John the Baptist Theological College for the Anglicans of Polynesia, begun in 1958 after some earlier sporadic training; Tangintebu Theological College, separated off from the old Rongorongo Training Institution in the Gilberts, 1961;

Ruatoka College, not a theological institution but one which by its establishment for training made the old Lawes College a strictly theological school for Papua Ekalesia, 1963;

Rarongo Theological College, a new school serving the Methodists of New Guinea and the Solomons, at a higher level than their old schools, 1964.²⁸ In 1968 at the time of the creation of the United Church, Lawes College joined this school.

It was in the post-war period also that Roman Catholic theological education, which had so long awaited higher educational standards, finally came into its own. Major seminaries at something approaching the international level appeared first in New Caledonia and New Britain. These had been preceded by minor seminaries, which were really secondary schools, in the same islands in the 1930's. They had led a struggling and uncertain existence. In New Caledonia the students slept on the floor and used oil tins for furniture and after a cyclone struck their poor building they had to begin again without even these amenities.²⁹ In New Britain there were still priests who thought it was ridiculous to try to bring islanders up to the level of theological studies. But by this time Rome was pressing hard for the creation of an indigenous priesthood and the minor seminaries eventually succeeded in leaving the wider educational foundation for lack of which Catholic theological training had repeatedly failed in the past. The students were kept to-

gether during the war years -- despite monumental difficulties in New Britain -- and the first candidates were ready for ordination in New Caledonia in 1946 and in New Britain in 1953. Since then there have been major advances. New Caledonia's "Seminaire St. Paul" has moved from Paita into Noumea and has developed into a training centre for all the French islands of the Pacific. New Britain's school had to be closed after the graduation of the first class because the war prevented the preparation of any more men for enrollment. But its initial success led to the later creation of two major seminaries in New Guinea. One of these was used, despite various doubts about the wisdom of the effort, to train men only for membership in the missionary order which sponsored it.³⁰ The two schools are now united to form an unusual institution. It is a seminary undertaken by one order on behalf of a large number of orders, directly responsible to Rome and train both secular clergy and candidates for the orders. It serves all the English speaking islands except Tonga, Samoa and Fiji. These last three remain the only island groups without any Catholic theological schools of their own. They rely on New Zealand to train their priests -- a far from adequate arrangement since it removes the men from the environment in which they will be working and from the problems of their own people.

The Catholic seminaries are at university level -- the first educational institutions at that level in the South Pacific islands -- and recently the Protestants have begun to move up to this level too. They have been able to do this only by means of a united effort which has developed rather slowly. They had a pattern or model to follow in the famous medical school in Suva which is a united institution serving many island groups. It was founded in 1928 with the help of a grant from the Rockefeller

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Foundation. The first discussion of a united high-level seminary for Protestants came at the Morpeth Conference in 1948 where there were a number of references to the medical example.³¹ Various groups continued to talk about this idea either in terms of a united school for all Methodists or all Congregationalists or an interdenominational effort.³² But there seemed to be no way of doing anything decisive and Protestant churches fell increasingly into the practice of sending men to Australia or New Zealand for advance training. This had considerable value in terms of prestige for the ministry in the post-war period when governments were beginning to send students abroad in considerable numbers, but it was not the most suitable training for work in the island churches.³³ Finally, after twenty-three years had passed in this way, another fund initiated through Rockefeller largesse, the Theological Education Fund of the World Council of Churches, provided the needed catalytic action and the Pacific Theological College came into being in Suva.³⁴ Students and teachers at this College are chosen from the various denominations and areas of the Pacific and the governing board and financial support come from the major Protestant groups.³⁵ The British government's Higher Education Mission to the South Pacific recommended in its report that this College become the theological centre affiliated to the new University of the South Pacific which is being set up in Suva. Thus theological education at its higher levels is beginning to find its way into cooperation with other higher educational efforts for the area. Some possibilities for relations between the Catholic schools centering in Port Moresby and the new University of Papua and New Guinea have also been discussed. The Lutherans in New Guinea have just started a university-level theological school of their own, but since it

is in Lae there are no immediate prospects for university connections.

The newest developments have not all been at the highest levels. The opening up of the New Guinea Highlands in the post-war years led to the creation of a dozen or more schools with very low educational standards to care for the communities where schooling itself was something very new. These institutions may take men who are barely able to read and write; some actually teach by means of stick drawings because students are entirely illiterate.²⁶ A few important church bodies remain without any theological schools at all. The chief one in the Latter Day Saints (Mormons) who have no professional priesthood or ministry but try to give some leisure-time theological training to all their men. The others are the Free Church of Tonga and the Church of Tonga which arose from the divisions of 1924-1928 with never a pretence at theological schools, and the Free Church of New Caledonia which was begun by a split from the Evangelical Church in 1958 and which has tried to operate with whatever trained pastors it inherited at the time of the split together with a few young men educated in subsequent years in connection with government programmes in France.³⁷

A glance back over the schools which have been mentioned will reveal that theological education in the Pacific is carried on in the twelve lower level schools just noted, the five at university level described before them and eighteen others listed earlier, which are at what may be called an intermediate level taking students with about nine years education. In these schools there are over seven hundred students and more than eighty teachers who give full or nearly full time to teaching. The largest schools are those of the Lutherans in New Guinea (Senior Flierl) and the

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Free Wesleyans in Tonga (Sia'atoutai) which enroll 75 to 95 students. Most of the others have between fifteen and thirty-five students, though three are tiny affairs with less than ten enrolled. The contemporary schools are smaller than those of a generation ago. The old style theological school being unspecialized and being the only post-primary education available in the islands tended to be a large institution of diffuse purpose and undefined academic standards. Many men attended who never became church workers.³⁵ But in recent times with increased specialization in theological training and the raising of standards for admission as well as the opening of other types of secondary and tertiary education in the islands, enrollments in the older theological institutions have gone down.³⁹ The schools begun since the war, however, have offset these losses so that the total number of students is little changed.

The crucial question, of course, is whether the number of students is sufficient to provide for the replenishment of the ministry or priesthood. The Gilberts, New Guinea (except for Papua), Tonga and, above all, Wallis, present a much more hopeful picture in this regard. A few Protestant churches, notably the Lutherans and the Anglicans of New Guinea and the Presbyterians of the New Hebrides, have reason to be concerned about an inadequate number of pastors or priests which needs to be increased more rapidly than the present intake of their theological schools will permit. But the more common picture is that of the Fijian or Tongan Methodists who have as many as ten candidates for every place available in the ministry. There are few theological schools that do not have more applicants than they can accept.

Though numbers may usually be adequate the

quality of the men is not as high, compared to their fellows, as it was in the old days. When theological education was the only education available beyond the village and station school, and this was the situation even as late as 1945 in Papua, the Solomons and the New Hebrides,⁴⁰ the seminaries could expect to receive only the most promising youths from the schools. Turner at Malua in the 19th century wrote that he chose only the best men who would promise to stay four years. Jones on Mare insisted that only the tall and strong men who also had intelligence could be accepted as students, and consequently the pastors he trained were a most impressive group of men.⁴¹ The possibilities for high selectivity were not always realized, it is true, because there were no entrance examinations and there were many attempts to use personal influence to secure admission.⁴² And even where they were realized the standards of general education were so low that the best men still came in at a very elementary level. In Papua, for example, Lawes "College" had to continue to receive men with only six years schooling until 1953 because that all the schooling there was over most of the territory.

As the years passed, however, and new types of education appeared leading to more remunerative careers, the majority of the most capable young men no longer came in the theological schools. They were attracted more to teaching, medical education and government work. The change began in the eastern and central Pacific during the years between the wars and in the western islands during the 1950's and 1960's. "We are getting only the inferior men," wrote a Fiji missionary in 1937 with some understandable exaggeration, and he spoke of "the inadequate salaries paid to the native ministers as compared with teachers' and

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medical practitioners' salaries." ⁴³ In earlier years, the ministers had been paid nearly twice what the teachers received, ⁴⁴ but that was before the government began providing teachers' salaries.

To counteract the decline the schools increasingly insisted on entrance examinations and moved toward higher educational standards for admission. ⁴⁵ This at least weeded out the bottom level and if it did not restore the top level it did make theological education more of a challenge to those near the top. But the time was fast passing when the pastors were most highly educated people in the islands. ⁴⁶ They still occupy that position in some areas, but only of the Roman Catholic priests can it still be said in every area that they represent the most highly educated indigenous group.

With regard to the theological teachers it is evident from the figures quoted earlier that on the average they do not have to handle many students and at the present time most of them are not working at an academic level which requires a high degree of specialization. In light of these conditions the majority of schools can be adequately staffed, though there are several important exceptions. Certainly they are in much better condition than the old one-teacher schools which were common until twenty years ago. ⁴⁷ The greatest remaining weakness in staffing is the high degree of dependence on foreign personnel. Over two-thirds of the teachers have come from outside the islands. This, of course, is not a high proportion when compared to other post-primary schools in the islands, but it is nevertheless a weakness which requires attention. It results in a constant coming and going of personnel. Of the theological teachers at present working in the islands only one-fourth have had as much as five years experi-

ence in their schools. The problem is increased by the fact that the foreign teachers are usually carrying the major responsibility in the schools. Islanders have subordinate teaching roles. The first permanent appointment of an islander as a principal took place at Malua in 1967.⁴⁸

The prospects for increasing numbers of indigenous teachers are improving because of the ever younger age of the students. In the past the students were so old by the time they came for theological training that there was little hope of developing the intellectual habits and securing the advanced training which would enable them to become qualified theological teachers. The average age of candidates for the ministry a generation ago was close to forty years.²⁹ This was due to the fact that among Methodists, Anglicans and Presbyterians it was the practice to choose ministers from the most reliable and effective teacher-catechists who had worked long enough to show their qualities, and among Congregationalists and Reformed, where a man went straight into the ministry without first being a teacher-catechist, it was regarded as inappropriate for anyone to approach this high responsibility till the fires of youth had subsided and he had married and settled down to a mature pattern of life. Furthermore, in the past, young people often started to school at a fairly advanced age or dropped out for a period of years, so they might be in their thirties before they reached the level of theological studies. Today every one of these patterns is in a process of rapid change and young men in their twenties are appearing as the normal theological students. Congregations are having to adjust themselves to the acceptance of men in their late twenties as their ministers or priests, and adjustment which is not always easy.

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As the students are coming at a younger age they are also coming on their own volition. Until recently it would have been unthinkable for a young man to decide by himself to enter the ministry or priesthood and to enroll in a theological school. It was the family, the bishop or pastor or the elders of the congregation who made that decision for him. "The elders had a meeting about whom to send," writes a Lutheran student in New Guinea. "I knew that they discussed my name so I was crushed when at their report to the congregation my name was not put on the board. I felt like rushing out of the room and crying, but I tried to comfort myself by saying, 'They have something else in mind for me'". The story is told of a bishop who, when he was approached about a young man who might have a vocation to the priesthood, replied, "Impossible! I have never even thought of him." Often the family made the decision while a boy was still quite young. As a young Samoan put it: "My parents decided that I would be their offering to the Church and to Christ and so I came to theological college and found that the work here was popular with me." Some students did not find the work "popular" and it was common for such men, since they were not there at their own initiative and therefore could not change the decision, to get themselves into trouble in order to be expelled. One Cook Island minister has told how his family had gotten several young men into theological training but all had fallen by the wayside, and therefore when he secured admission he was determined, though he had been a heavy drinker, to hold on because "the family must succeed this time."

Many students still come out of this kind of background, but the majority today are in theological school because they have made their own

decision. The only areas where this is perhaps not true are the old churches of Samoa and Tonga and the Lutherans of New Guinea. The more typical answer given by present-day students when asked why they are in theological school is, as a boy in Lawes College put it, "I began to see that I should do the thing that would serve the needs of men rather than the thing which would bring the most money." Many have found this call of God in what they have seen of the work of the Church. An Anglican student in New Guinea says "The most important thing the Church can give is the unity and love among people which this country needs so badly. I have seen villages in battles over wives, and feasting followed by fighting because one side did not give as many pigs as the other. I have seen men going after drink. Therefore we need men who can reason and help people out of their difficulties."

Younger students who have come of their own initiatives and have completed a higher level of education are beginning to create a new atmosphere in the schools. The old ideal was that of the harmonious and strictly controlled village life. Many of the older schools were laid out life villages with each student and his family having a house and some land. Nearly half the schools still have this kind of arrangement. It was also expected that school life would be heavily disciplined with an abundance of rules such as often characterized village life. In the Niue school, for example, the older students maintained a battery of minute regulations, such as forbidding students from entering the missionary's compound except for grass cutting and forbidding students' wives from going to market. In the Methodist school in New Britain it was customary to group students according to their home areas and discipline was handled not by

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the white missionary with his foreign standards but by the native tutors who followed strictly the traditional law of the villages. So far did the schools go in fitting into all that was involved in the word, "custom."⁵⁰ In schools where students were sent by decision of family or elders there were often some who did not have any serious interest in their work or in the ministry and this resulted in a lower moral tone and a need for more restrictions. But gradually a less authoritarian atmosphere has been developing. Higher entrance standards have brought a greater seriousness about academic requirements and this reduces the need for imposed rules. Students who have come on their own initiative are less in need of external restraints and are given greater freedom. Yet even today at a school like Piula in Samoa one sees a method of discipline modelled after that of a Samoan village where the elders meet weekly to hear reports of every kind of petty insubordination or sloth and to mete out appropriate punishments.

Teaching methods are beginning to be modified to meet the new situation. The tradition of island education has always run heavily to memorization. The people have developed marvellous abilities in memorizing. Children have been expected to learn and obey but not to have ideas of their own. This tradition still determines what people expect in theological education. In some schools today students will memorize the whole of a mimeographed course of lectures in order to avoid using the wrong English phrase in the examination. The fact that the lectures are today usually mimeographed is at least something of an advance since formerly the student had to spend long hours copying out lecture notes which had been written on a black-board and which become their only store of profes-

sional knowledge for the rest of their lives. Most teachers who have been trained in the islands still expect their students to learn rather than to think. Those teachers who have tried to get students to discuss an issue in class report very little success. Some of the theological ideas which have stirred the most acute controversy in Europe or America, such as Biblical criticism, are swallowed by Pacific students without batting an eye. The Bible to them is a holy book in which every word is important to know. Critical thoughts about scholarships or structure are treated as just so many more things to know. And certainly these students know every inch of the Bible as do few students in the world.

Yet for all this traditionalism, there are undoubted intellectual advances. One who began with the first Roman Catholic theological students in New Britain says that he had to teach them what is meant by the very "to be" and by the difference between "big" and "bigger". Seminary students from the same area today are making high government officials pay attention to their sophisticated political analyses. Course of study are more like those found in other parts of the world. In fact, eight schools are now training their students for the external examinations of British or Australian universities, the lead in this having been taken by Tonga. At times this particular reform seems to load the students down with so much material that they have less chance than ever of starting to think; but there is no doubt that it raises academic standards. In some schools the academic improvement is leading to a closer connection with the island environment rather than the separation from it which might be expected. Students in four schools are making surveys of city life and social problems; others are writing papers on the reforma-

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tion of island worship or the indigenization of Christian practices. Half a dozen schools offer courses in sociology in relation to the traditional culture and to the emerging modern life. Where the older style teaching concentrated on Christian beliefs with no attention to traditional religion, a number of schools are now leading their students into an examination of the faith of their fathers. Through such study the students can recognize how much of traditional religion has continued under the guise of Christianity and, of course, it is only when this element has been recognized that there can be any effort to deal with it.

Academic advances require more time for studies. Hence the role of student per se has come to occupy a larger number of hours and the time devoted to the common occupations of islanders has decreased. This has been made possible for the theological schools only because many churches recognizing the need for more highly trained men, have been willing to contribute food and funds to relieve the theological students of the necessity for manual work. Today only one fourth of the theological schools require their students to produce all or nearly all their food. Of the remaining schools, half still expect students to bear a large responsibility for food production and the other half have released students from all responsibility of this kind. However, it should be remembered that even the most "academic" schools require students to do some work regularly on the maintenance of building and grounds. In some places this institutional maintenance combined with gardening still takes up half of every school day. The completely "full-time student" who has nothing to do but to study has not yet made his appearance in the theological schools of the Pacific, though

that privileged character is beginning to appear in the higher government schools.

Probably the most far-reaching change of the past decade, along with the increased time for study, is the change in the language instruction. Theological education was the last type of post-primary education to change over to European languages. It was argued with much reason, that theology, more than most studies, needs to be in touch with the deepest feelings of the student and hence suffers from being taught in an alien tongue. Where only part of the students were ready to handle a foreign language, as among the Lutherans, the missionaries were afraid of introducing a split -- even a form of class consciousness -- between the English-trained and the vernacular-trained men. What is more, the churches over the years had become deeply wedded to the native language wherever there was a single language for an island group, or to the "church language," where the multiplicity of tongues had forced the church to try to spread the use of one or two. For these reasons theological schools were loath to give up their established media of instruction. A dozen years ago the only schools teaching predominantly in English or French were the newly established Roman Catholic schools, the new Anglican school of Papua, the school in Rarotonga, and the schools in the New Hebrides where the missionaries had never been able to agree on what would be the church language. In all other seventeen schools then operating one of the languages of the islands was used. Today the change has been almost complete and only the two largest schools, Sia'atoutai in Tonga and Senior Flierl in New Guinea, continue to teach predominantly in the indigenous languages. What this change will mean is not hard to imagine. With the adoption of English or French come possibili-

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ties for extensive reading and intellectual discovery such as never existed before. Thus far these possibilities have not materialized to any great extent because the students do not have sufficient mastery of the foreign tongues to read widely in them. But the direction of development is set.

When all the changes of recent years are viewed together it becomes evident that theological education in the Pacific islands has been going through a revolution. Today it is still possible to recognize the outlines of the old system as it existed before the last war. It was an unspecialized education for an unspecialized society and was concerned to produce strong and reliable men who would not be expected to exercise such curiosity or criticism. But with the beginning of a new society the schools are becoming specialized and intellectualized and are concerned to produce men who can enter into the issues of these days and discuss personal and national questions in a theological perspective. Soon it will be impossible to recognize even the outlines of the old system. We should not easily assume that the changes represent only improvements. The older men often feel that the products of the new education are too soft and unable "to hold the anchor in a storm," that they are out of touch with the common man and their preaching is too abstract. But the younger men feel that the old have too limited an horizon and too superficial an understanding. It is clear only that changing conditions have called for change in the schools and as the old education was well adapted to the past so the new education is now necessary. Skillful hands will be required to guide theological education through a revolution such as this.

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NOTES

1. E. G. Papua. Cf. London Missionary Society, New Guinea Mission. Report by the Rev. Joseph King of his visit to New Guinea and Torres Straits, March-April 1905, p. 19.
2. Sutton, 1963, pp. 11-12.
3. Colwell, 1914, p. 473; Tippet, 1961.
4. This school was supplemented by Maurice Leenhardt's school at Do Neva on New Caledonia, 1903-22 and 1944-60 and also in 1878-87 and 1897 to 1902 or 1910 by another training institution on the island of Mare. Cf. "Notes Historique" June 1959 and "Notes sur la Formation Theologique en Nouvelle Calédonie et Aux Iles Loyalty" in Paris Mission files, Noumea.
5. St. Barnabas on Norfolk Island is doubtless second only to Malua in the impressive tradition it established. From 1867 to 1919 it trained men for many Melanesian islands and was the supervising and inspiring centre for the workers in those islands. It was preceded by a small school for islanders at Kohiwarama in New Zealand 1859-1867, which in turn was preceded by a programme of joint instruction for islanders with New Zealanders at St. John's College, Auckland, established in 1849. Norfolk Island gave way in 1913 as far as theological training was concerned, to a college established at Maravovo on Guadalcanal and later moved to Siota on Gela.
6. In earlier years some men from the Gilberts had gone to the central school of the American Board at Kusae in the Carolines (Sabatier, 1939, p. 150), but the ministers for the Gilberts had been largely supplied from Hawaii or Samoa. Hawaii, lying outside the South

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Pacific and following a different line of development has not been included in this study and other North Pacific islands are considered only peripherally.

7. R. C. Wilkison, "Education in Papua-New Guinea ..."; Luxton, 1955, pp. 35, 63-64. The Papuan school has, since 1950, been located at Bwaruada and named the Papuan District Theological College. The institution for the Solomons, later named Goldie College, began as a local school at Munda with the very beginning of the Methodist work. 1914 marked the incorporation of specific theological and teacher training.
8. A pastor's training school was also set up on Niue and operated for many years, but more recently nine men have been sent to Malua. The above listed schools are all still in operation though Tupou, Tonga, Goldie and Rongorongo are no longer used for pastoral training. General training institutes for training teachers, a few of whom might later be ordained, were also established by the Seventh Day Adventists in some areas.
9. J. M. Sedes in Missions Catholiques, 1954, p. 87.
10. Dupeyrat 1953, p. 453-4.
11. Ernest Sabatier, Sous l'equateur du Pacifique. Les Iles Gilbert et la mission Catholique (Paris: Editions Dillen, 1939) p. 249.
12. Turupatu, February 1927, June 1927, June 1928.
13. An exception was TTI in the New Hebrides where students were provided with food though they had to spend some time in work on the Institution's plantation which helped provide the money for their food. Legatt, 1897, pp. 11, 13.
14. L. A. MacArthur, 1933, p. 32.

15. London Missionary Society, Report of Enlyn Jones for 1959.
16. G. E. Fox in conversation Feb. 1967; Sutton 1963, pp. 15-16.
17. L. A. MacArthur 1933, p. 38. George Brown College, 1938 Report.
18. Verbal report by Ronald Crocombe on Takamoa, Jan. 1967. McHugh 1965, p. 45.
19. Sabatier 1939, p. 245.
20. Ph. Delord quoted in Marchand 1911, p. 162.
21. International Missionary Council, "The Madras Series," Presenting Papers Based upon the Meeting of the IMC at Tambaram, Madras, India, Dec. 12-29, 1938. (London: IMC, 1939) IV, 198.
22. South Pacific Christian Conference Commission V, Report. p. 9 links this emphasis specifically with the challenge from Madras, The Cross Across the Pacific, p. 54-55.
23. D. Mansi et al (eds), Sacrorum Conciliorum Nova et Amplissima Collectio. (Paris and Arnhem, 1901-1927) vol. 53, column 47.
24. Shevill 1949, p. 90; Theological Education in the Pacific, p. 54; London Missionary Society, A Day of Good Tidings, pp. 6-7.
25. Starting in 1933 A. H. Wood, the principal at Tupou College, gave regular lectures to those alumni of the two schools who lived near the capital and were hoping to become ministers. This was the first systematized theological education in Tonga.
26. The name of "Coral Sea Union Mission College" was used first by the institution in New Britain, but when, at the division of the mission in 1953, that island became part of the Bismarck-Solomons Union Mission the name was transferred to the new school set up in New Guinea. Fulton Missionary College began as a local institution in 1941, but became a

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- centralized college for most of the Pacific Islands in 1949.
27. For a few years prior to this date two-year courses of pastoral training had been given in three language centres of Lutheran work. The first of these was begun in 1939 but closed by the war. Pilhofer 1961-2, II, p. 207; Theological Education in the Pacific, p. 48-49.
 28. The Methodists in the Solomons decided in 1956 to stop training a single category of worker at Goldie College, who was to be teacher, pastor and "doctor boy," and to provide instead for separate, specialized courses. Their separate theological training continued only till 1964 when it was merged into the new Rarongo institution. The Methodists of Papua and the Bismarck Archipelago, however, continued their older theological schools for a lower level of pastoral training and used Rarongo for more advanced work. An attempt was made in 1954 to establish a Pastor's Training School for the Caroline and Marshall Islands, but it endured only for a decade, and since then the students have been sent to Rarongo or Malua.
 29. Sedes 1954, p. 87.
 30. This was DeBoismenu College, founded by the Sacred Heart order at Bomana near Port Moresby in 1961. The other of the two was Holy Spirit Seminary established near Madang in 1963. The union institution is to be at Bomana. The Madang school was preceded by some major seminary work at the minor seminary at Ulapia near Raboul. Catholic Mission New Britain, p. 28
 31. South Pacific Christian Conference, Morpeth 1948, Commission III Report, p. 11; Commis-

- sion V Report, p. 7. Groves 1936, p. 93.
32. Methodist Church of Australasia Board of Missions Minutes, 22 April 1948. Following this the secretary of the Board reports that he wrote letters to the churches inviting consideration of a united college. London Missionary Society Islands Committed, 20 July 1949. Loy, 1957, p. 15-22.
33. The enthusiasm of some islanders and some mission boards for this practice is shown in Methodist Church of Australasia Board of Mission Minutes, 8-11 Feb. 1949 and London Missionary Society Islands Committee Minutes 5 Feb. 1951. A critical appraisal showing the high cost and doubtful results of this practice is found in Loy 1957, p. 10. A critical attitude is shown also in Presbyterian Church of New Hebrides General Assembly 1965 Minutes. pp. 9, 15, 17.
34. The inter-church meeting which proposed the College was held under the sponsorship of the Fund in 1961. Its report was published by the Fund under the title Theological Education in the Pacific. It provides a compilation of island reports on the development of theological schools. The College opened in 1966.
35. New Guinea Protestants, however, have not been significantly involved in this venture.
36. The highest level of theological school in the Highlands, that maintained in the Christian Leaders' Training College at Banz, requires six years schooling for entrance. Others, such as the Baptist schools in Telefomin and Baiyer River and the Lutheran schools in Birip and Ogelbeng are considerably lower. Outside the Highlands a school at lower level (Chalmers College, recently changed to

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Chalmers-Lawes College) has been established by the Papua Ekalesia to provide ministers for the less advanced villages of Papua and the Methodists of Papua and New Britain have continued to maintain for the same purpose the two District Training Institutions begun in earlier days. The Unevangelized Field Mission has two training centres started since the war and the Salvation Army has recently begun a training school in Port Moresby. All except two of the schools at this lower level are in the Territory of Papua and New Guinea. The exceptions are the South Pacific Bible College, begun very recently in Suva by the Assemblies of God to spearhead their advance in the Central Pacific and the Banmatmat Bible College on South Pentecost in the New Hebrides, begun by the Churches of Christ Mission in 1965.

37. The long-established South Sea Evangelical Mission in the Solomons stands largely though not entirely in this category. It has operated through lay leaders in the villages and has developed six-month training courses for such laymen, but recently, after opening work in New Guinea, it has begun sending men to the Christian Leaders Training College in Banz.
38. E.g. at the training centre for the New Hebrides. F. Paton 1913, p. 53.
39. Precisely comparable figures are hard to find practically since in earlier years there was often no distinction between pastor and teacher and no separate teacher-training college. However, the available figures all show a downward trend. The Fiji Methodist theological school had 108 students in 1894 (March- and 1911, p. 160-1) and 118 students in 1932

(Heighway 1932, p. 149), which was after the separate teacher training college had been established. Today it has 21. Malua had 140 students on the average in the years 1841-1888 (Marchand 1911, p. 160) and 114 students in 1907 (Cyclopedia..., 1907, p. 68). Today it has 42, the main reduction having come in the 1950's through a conscious policy of raising standards and reducing numbers. Takamoa had 15 students in 1927 (Baradale 1927, p. 14) and today it has 9. Rongorongo had 40 in theological training, as distinct from general education, in the 1930's (L.M.S., In Times of Trial, p. 12), while its successor at Tangintebu has 15. The District Training Institutions of the Methodists in New Guinea and Papua in 1933 had 138 and 26 students, respectively (Methodist Church of Australasia, Commission to Papua, 1933) while today they have 30 and 22 students respectively and the new higher theological school serving their two areas and the Solomons has 26 students.

40. Keesing 1945, p. 247

41. Marchand 1911, p. 147.

42. "Formerly a young man or even a middle-aged man had only to express his desire to enter Takamoa and his friends and relatives manoeuvred until they got him in even though he was not equal to the work." London Missionary Society, Report of R. L. Challis, of Rarotonga for 1944. Frank Hood reported from Samoa in 1931 that the struggle to get a man in would continue till the opposition was worn down or the man was slipped in by some subterfuge. London Missionary Society, Report from Frank Hood, 1931.

43. C. O. Lelean to J. Burton 2 Dec. 1937, Minutes

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Dept. of Overseas Missions, Methodist Church of Australasia.

44. Methodist Church of Australasia, The Fiji Mission, 1907, p. 8.
45. Cf. Methodist Church of Australasia, Davuilevu Annual Report, 1943, which adds that the entrance examinations had not proved very effective since the same questions were repeated in different places over a period of two months allowing for more than adequate advance notice on the material to be studied, and that supervision of the examining process was not always adequate.
46. Comment on the passing of that time in Samoa in the 1920's is made in the London Missionary Society Report of Rev. A. Hough and Rev. G. Parker Deputation to Samoa August - December 1928. pp. 88-91.
47. As recently as 1960 the Methodist Church of Australasia received a report from its Commission on Theological Training in the Pacific Island Districts recommending that the practice of having one teacher for a college should cease. The condition still persisted at the Methodist school in Fiji in 1953 (District Chairman's Report, 1953). The Anglican consultation on theological education held in Honiara in 1963 urged that there be at least four teachers in every school though they still have a school with only one teacher. (Chairman's Report, Australian Board of Missions Minutes 29 April - 2 May, 1963).
48. That is, among the major schools. The vernacular school for Papuan Methodist pastors has had a Tongan as principal for several years.
49. This is commonly reported, though the Morpeth Conference of 1948 stated that the average age was 25. Commission V Report, p. 3. But

cf. annual report of the Methodist Theological Institution in Fiji, 1937, which states that of the candidates offering themselves in that year 16% were over 50, 37% in their 40's, 31% in their 30's and 16% in their 20's.

50. L. A. MacArthur 1933, p. 30.

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BOOK REVIEW:

Christ and Crisis in Southeast Asia, edited by Gerald H. Anderson. Friendship Press, New York, 1968. Paperback, U.S. \$1.75.

As an introduction to the present situation of the churches in a region next to the Pacific this descriptive survey by six authors can be strongly recommended. Island ministers who want to lift their horizons and laity in the professions or government who have to travel in their course of duty will find it readable and full of the kind of factual material they need. It is up to date and free of the unbiblical idea that God is concerned with saving souls for eternity but not with just politics, clean business and abolition of colour bar.

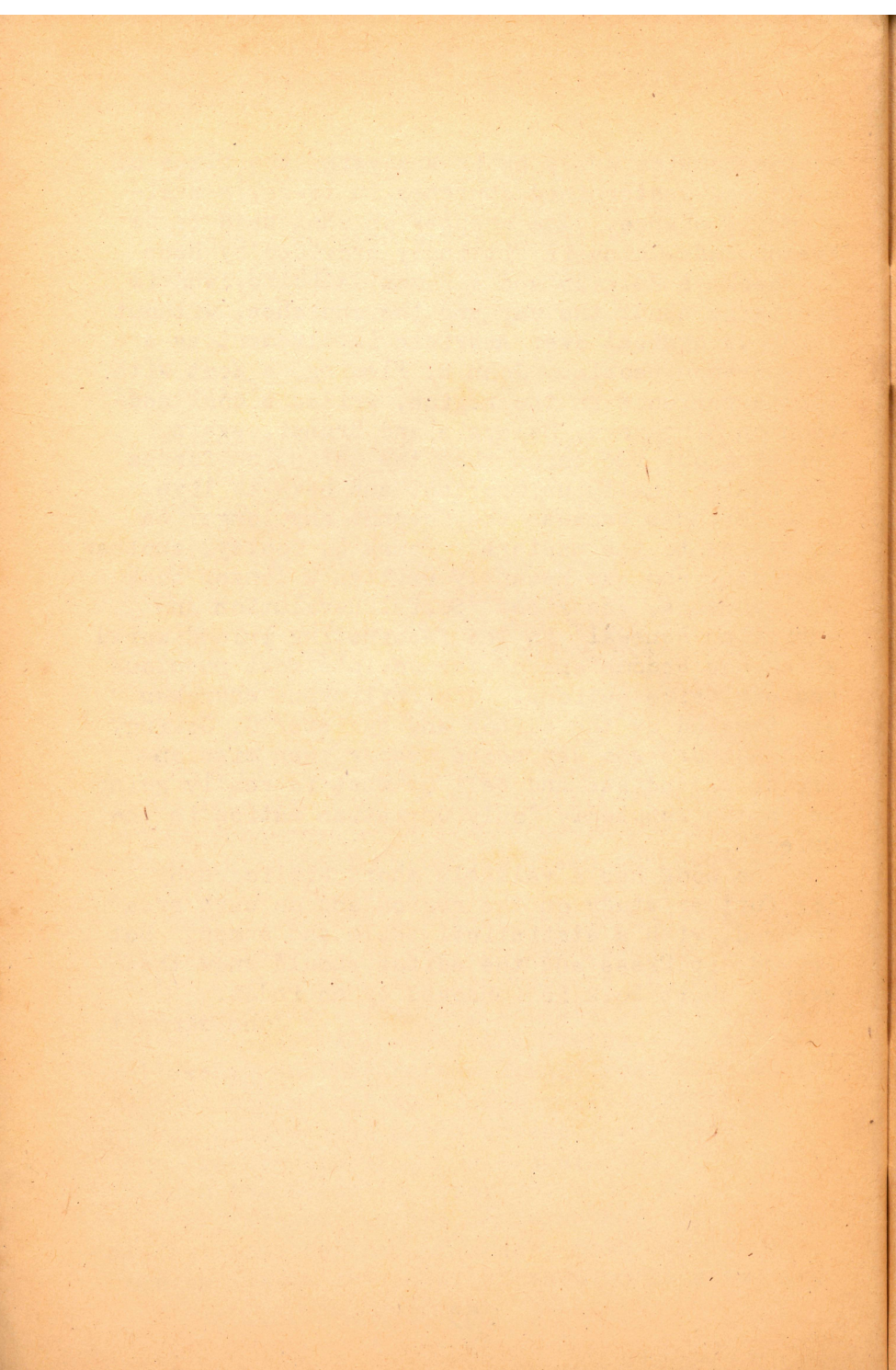
That is not to say that the writers are unsympathetic toward the zeal and achievement of the faith missions and the non-members of "ecumenical establishments". They pay tribute to the Christian and Missionary Alliance, the Overseas Missionary Fellowship and the Borneo Evangelical Mission and make it plain that some of the older established church groups have not succeeded, as these have done, in transforming individuals and communities through the Gospel's power.

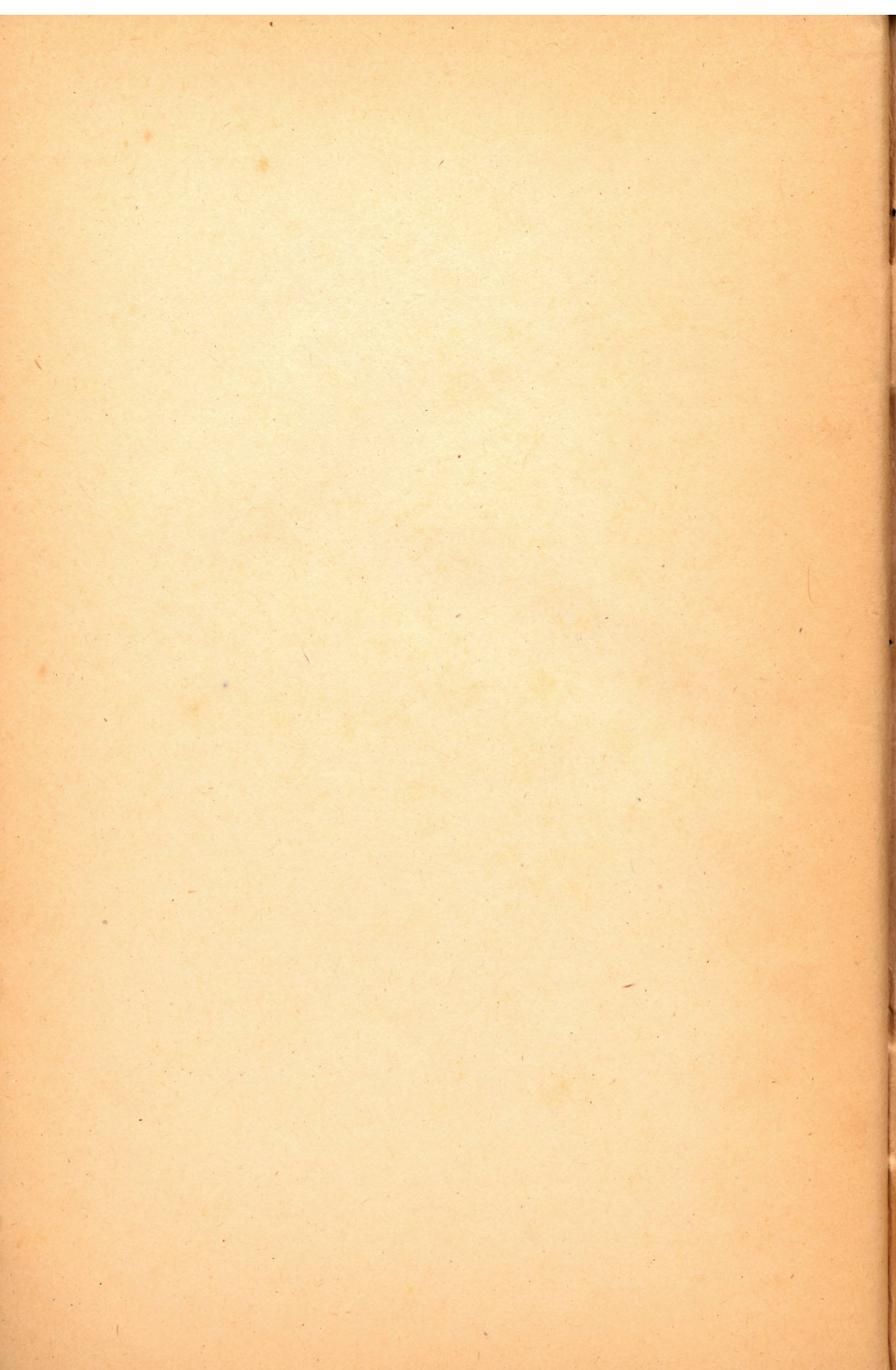
Paul Clasper writes on Burma and Ray C. Downs on Thailand. Neither of these, both Americans, underestimates the power of re-born Buddhism and

ancient custom while he is analysing the place of small and westernised churches in to-day's maelstrom of change. The chapter on what used to be French Indo-China is fittingly provided by Rene de Roeck, a Belgian and a Roman Catholic, who is realistic about the war and the churches, without being as cynical over American involvement as are many French people. John R. Fleming, a Scot with long experience in the region, writes a cool section on Singapore, Malaysia and Brunei, again bringing out the point that the Christian forces are statistically unimportant and have to live like servants because they cannot any longer be chaplains to the masters. Frank L. Cooley, another American, who has recently written a longer book on Indonesia, describes "Social Revolution and Christian Renewal" in the fascinating island world which has become one of the world's most populous and explosive nations. The Philippine churches are treated by the editor and by Peter C. Gowing, both authors who can probe deeper than missionary propagandists and tell us what is really going on in the reputedly "only Christian nation in the Orient".

The book has a valuable short bibliography for further study on the region and on each area covered, with a statistical table and a map. But Friendship Press and the editor should know that even a short book is improved by an index.

John Garrett.





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